THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—ACTS XXII: 16.

No. 4. Vol. LVIII. Thursday, January 23, 1896. Price One Penny.

DISCOURSE BY PRESIDENT JOSEPH F. SMITH.

THE following discourse was delivered by President Joseph F. Smith at the General Conference in the Tabernacle, Salt Lake City, October 6, 1895:

President Woodruff has requested me to address you for a few moments, and in attempting to do so I desire earnestly your faith and prayers. Many excellent things have been said to the people during this conference. The Elders who have spoken have borne their testimony to us of the truths of the Gospel which we have espoused, and I desire to add my testimony also to theirs. I believe that I love the Gospel as much to-day as I ever did in my life; if possible, I think that I love it more: it is spiritual meat and drink to me. I have often thought of the remark which was made by Peter to Christ on one occasion. Many of those who had followed Jesus had become weary and were departing from Him, and Jesus looked upon them and grieved in His feelings to see those who had been following Him turning away; (for it appears there were apostates from the truth in those early days, while Jesus Himself was yet living and teaching) and He turned to His disciples and said unto them, "Will ye also go away?" And Peter turned to Him and said, "Lord, to whom shall we go? thou hast the words of eternal life." This has been the sentiment of my heart from my first understanding of the principles of the Gospel until now. If I leave this truth, whither shall I go? I pray God that I may never be left to myself nor to the powers of darkness so far as to be led from the path of my duty or to be persuaded to depart from the ways of the Lord.

Very much has been said during this conference in relation to the spiritual duties of the Latter-day Saints; and while I do not desire to detract from that which has been said, or to divert the thoughts of the people from the excellent instructions and counsels they have received,

my mind seems led to speak upon something of a different nature; in other words, a little upon the temporal gospel which we have embraced, or at least, which we should embrace. We see a great revolution of feeling on the part of the people of the United States and of the world at large, so far as they have heard anything about Utah, and there is a friendly feeling manifested at this time toward us. Now, I do not apprehend that this pleasant feeling which is manifested by the people of the world towards us has arisen through their conviction of the truth of the Gospel, that is, the spiritual truths of the Gospel. I do not apprehend that they have fallen in love with our ideas of faith, repentance, and baptism for the remission of sins. I do not understand that they have accepted our idea of present revelation and the existence among men of the authority of the Priesthood. I do not so understand it. Why, then, are they looking toward us with a more friendly feeling than heretofore? One reason I see for this change of feeling is that our neighbors are looking upon our material prosperity, the effects of our union. They see the fruits of that union, to a certain extent, and they discover that whereas our country was once a barren desert, now it blossoms like the rose. And they understand, too, that the people have made this change upon the face of nature by their united efforts, and not by the use of large amounts of money, their labor having been organized and directed, and utilized to the best advantage to produce the glorious results which are visible; and people are looking upon this and are admiring it. Therefore, they are feeling more friendly toward us than they have been in years past. Some of our neighboring states and territories have pursued a different policy to that which has been pursued by the people of Utah, and now they see that their material interests have not been developed as those of the people of this Territory have been and are behind Utah in substantial growth and many improvements. While the people of other territories have turned their attention to gold and silver mining and industries of this character, the people of the Territory of Utah have turned their attention to agriculture and to the development of the various other resources of the country, and the result is we are able in part to shoe and clothe and house ourselves. We buy the products of our own labor. We are able to take from the sheep our wool, and out of it to produce cloth with which to clothe the people. We are able, through the herculean effort, I will say, of a few men, who have been left to carry the burden themselves, to produce a few million pounds of sugar to supply the people of the Territory with that valuable article. And we have been able to do a few other little things of this character in Utah. It is this industry and this effort on the part of the people of Utah that is attracting to-day the attention of our neighbors and friends. Our irrigation of the lands and the subjection of these deserts to cultivation and to the production of grain, fruits, and vegetables in vast quantities, sufficient for the necessities of the people and some for exportation—these things are what are attracting the attention of our neighbors towards us, and causing them to feel that there has been wisdom manifested in the direction of the labors of the people. Therefore, they are moved, as I have said before, with feelings of friend-

ship and regard for us just at present, because their eyes are turned upon these things.

Now, I want to ask this congregation, how many of you feel disposed to patronize these home industries that are the source of wealth, of progress, of strength, and of improvement in this Territory? How many of you will patronize the sugar factory of Lehi, and determine within your own minds to purchase Utah sugar and use it to the exclusion of all imported sugar, as long as you can get a pound of Lehi sugar? How many of us will patronize the home product in preference to that which is imported? This is an important question. I heard a lady say not long ago, "Oh, I would not use Utah sugar." Why? "Well, because it tastes of the beet!" I suppose the cause of that is that the beets of which Utah sugar is made are raised nearer home than the beets from which the imported sugar is made. The beet taste, of course, evaporates from the beet sugar that is imported into Utah from the other countries; hence they do not taste the beet in the foreign article, while they can taste it in Utah sugar! But this is only a pretext, and a very poor pretext, too, not to patronize home productions. Another lady (and this lady that I now refer to is not a Latter-day Saint; the other lady was a Mormon—I cannot say she was a Latter-day Saint) said once to her husband, "What is the matter with my coffee, it is too sweet, and I have only put the usual amount of sugar in it?" "Why," said he, "don't you know that we are using Utah sugar and it don't require so much to sweeten your coffee." Now, these non-Mormons are good patrons of home productions, while many of the Latter-day Saints will not patronize the Lehi sugar because they can taste the beets in the sugar; strange, isn't it, the gentiles don't discover the beet taste also!

We notice that when the Lehi sugar is in the market, importers of sugar into Utah cut down the price, in order to undersell the home product to break down, if possible, I suppose, the institution and to ruin those who have invested their means in this industry. And there are thousands of so-called Latter-day Saints who will buy the imported article because they can get it for a few cents less or even half a cent less than the home article. Presidents Wilford Woodruff, George Q. Cannon, and Joseph F. Smith have had to stand under the load of this Lehi factory to the extent of hundreds of thousands of dollars, until our credit at times has been strained to the uttermost, in order to carry it through, and we feel that we have been neglected to a great extent, by the people of Utah, in that they have not favored that institution and sustained it with their patronage. Numbers of our brethren who proposed to help us to carry the burdon in the beginning, when the times tightened up upon them, shrank up in their feelings and withdrew their support from it, leaving the load for others to carry, and we have had to carry it, and we carry it still, to a certain extent. With permission I will say this: we met a gentleman from the East, who came out here to Utah on a visit and went down and took a look at the sugar factory, and at the fields of growing beets; he observed the industrious character of the people, and he said to himself, and to these men here, "I have sufficient confidence in your integrity and in your intelligence and wisdom, to invest at least one hundred thousand

dollars in the purchase of your bonds"—and so we were able by this means to dispose of a few of the Utah sugar bonds for money, which has lightened the burden upon us to that extent. And this was confidence shown by a stranger in the integrity, industry, and thrift of the people—and President Cannon suggests, in the First Presidency as well. Now, I make this statement because the First Presidency and some of the Twelve have been under this load, and are still under the load to the extent of all that they possess in the world, and yet some of our brethren are fighting against the industry, and against the interests of the people and the interests of the Presidency of the Church in relation to these things, and we do not like it. We want the people to know that we do not like it, and I take this occasion to tell them that we do not like it. We are giving to the people of Utah County and other portions of the Territory thousands of dollars for their labor where years ago they received not a penny. We have increased the value of much of their farming lands more than one-half by the establishment of an industry among them that has given not only labor for themselves and for their children, but has increased double the value of their lands in their productions. And we have received but little thanks for it. Now, we ask the people to patronize home industries—patronize the Lehi sugar factory, and as long as you can get an ounce of Utah sugar at any price, buy it in preference to anything that is imported. Then you will be showing a spirit of patriotism, a spirit of home interest, and of wisdom, which will build up and bless the people of the country and the land in which we dwell. And do not let any Latter-day Saint say that he or she does not like Lehi sugar because it tastes of the beet. I have been a lover of sugar all my life. I loved it so much when I was a boy, and also when I got to be a man, and I ate so much of it that I had to buy a new set of teeth. Well, I do not advise you to use it to such an extent as that. I do not ask you to go to extremes in eating sugar. But if you want sweet, sugar is the best form in which to use it. Although I have some experience in using sugar, I have not yet been able to detect any unpleasant beet taste in the Lehi sugar!

President Cannon tells me that a gentleman who is in charge of the eating houses along the Denver and Rio Grande Railway had told him that the Utah sugar was remarkable for its sweetness and he bought all he could of it in preference to other sugar. Here is a case of another "outsider" who can appreciate the value and the worth of a home product when a Mormon sister did not like it and would not have it in her house for any consideration because she could taste the beets in it. President Woodruff says he has eaten a good deal of home-made sugar and he has never yet tasted the beet in it. We ought to have two or three more sugar factories in Utah equal in capacity to that which we have now, in order to produce enough sugar for the consumption of the people of Utah alone. Notwithstanding we have a factory which produces five or six millions of pounds of sugar a year, we are importing three-fourths of that which we use, in order to supply our necessity. Five million pounds, Brother Morris, the president of the company, informs me, were produced last year. And this is one of several great facts that are drawing the attention of our neigh-

bors toward us. They see this people use intelligence and wisdom in the direction of their labors and in the development of the resources of the country for their own sustenance, and they admire us for it. And so will all the right thinking people of the world admire us, the more we are able to take care of ourselves and provide for our necessities.

We have a little woolen factory down in Provo; we have another in Salt Lake City; there is another little factory in Beaver, I understand, and still another on the northern borders of the Territory, called the North Star Mills; also another in Washington, Kane County, and another in Brigham City, Box Elder County, and one in Ogden, and another in Springville. Some of them are small, you can depend upon that—so small that we have passed through the country a great many times and never seen them; and, in fact, there are some of them I have never heard of myself till just now. I am glad to hear there are so many; but we have never heard a great deal about them, for the reason, I suppose, that we are importing so much of the materials that can be produced by them that they are not thought of. I want to tell you that I and Brother Heber Grant and Brother Lyman and Brother Richards and many more of my brethren are clothed in home made goods, made from Utah wool, by Utah workmen, in a Utah factory, and I am not ashamed of my apparel. My shoes that I wear are made at Z. C. M. I., or at Solomon Brothers, or by somebody that is struggling for an existence and laboring for the support of his family. I do not go abroad to get my shoes. I would to God that all this people would do the same. Here is a poor Brother Smyth starving to death almost, trying to make hats for the people, and he makes decent, good, serviceable hats; but the people will not patronize him as long as they can get something marked with "Stetson" in the lining of it. They want the foreign made article. We ought to sustain this industry. I tell you it is the word and wisdom of the Lord that we should sustain these industries at home. It is wisdom—it is the true policy of the Church—the doctrine of the people, and has been the doctrine of the people from the beginning of our settlement here. Babylon is to fall some day, and the merchants are to weep and wail because no man can buy her merchandise any more. They will not be able to buy it; for Babylon is to fall and rise no more, so say the Scriptures. I can tell you, whether Babylon falls or not, so far as the principle is concerned, it makes no difference; the people that can supply their own necessities, meet their own wants, and provide for themselves, are always better people, more intelligent people, happier people, more independent people, than any other people upon the face of the earth that do not these things. It stands to reason; it is common sense; it is a good judgment; it is Gospel truth, that all this people ought to understand and live up to. Now, if you want blankets, all wool and two-yards and a half long, and two yards and a quarter wide, large enough to cover your bed, go to the North Star Mills and get them, or go down to Provo and get them. Order them if they do not make them that large, and don't you buy any that are less than that—unless you sleep alone.

Then again, I want to name another little factory that is a very important one in this country. It is a little factory at Logan, run by Brother

J. W. Hendrickson, wherein all kinds of under-wear and stockings are knitted. I have been wearing his union suits for a long time, and I can tell you that I shall never patronize shirts and drawers any more. I want them all woven in Utah, by some of my own brethren that are laboring to supply a living for themselves and their families. I want to help them to live; and inasmuch as I cannot manufacture these things myself, and I may produce something else that he needs, I can exchange with him or turn what I raise or produce into money, and thereby be able to give to him the money that I obtain from the product of my labor for the product of his, and thus give him a chance to live as well as myself.

This is the temporal gospel. My time is up; may the Lord bless you, is my prayer in the name of Jesus. Amen.

SCOTTISH CONFERENCE.

THE Saints of the Scottish Conference of the Church of Jesus Christ of Latter-day Saints met at 11 Oxford Street, Gorbals, Glasgow, January 12, 1896.

Meetings were held at 10 a.m., and 2 and 6 p.m., at which, in addition to the Scottish Conference Elders, the following visitors were present: Anthon H. Lund, President of the European Mission; John H. Burrows, of the Liverpool office; Stephen W. Ross, and Francis A. Stowell, of the Irish Conference.

All the meetings were unusually well attended and a good spirit seemed to prevail among all present.

A statistical report and also a report of the labors of the Traveling Elders for the six months ending December 31, 1895, were read by President S. Eccles as follows: High Priests 1; Seventies 10; Elders 33; Priests 2; Teachers 10; Deacons 7; members 239; total officers and members 302. Tracts distributed 51,667; in-door meetings 413; open-air meetings 8; books sold 71; books loaned 186; books given away 137; Sunday School sessions 45. Baptisms 42; confirmations 42; ordinations 4; children blessed 13; emigrated over eight years old 9; under eight years old 4; died 2.

The general and local authorities of the Church were presented and unanimously sustained, and the Elders were sustained in their fields of labor as follows: Stewart Eccles as President of the Scottish Conference; George Scott and Daniel Stevens as Traveling Elders in Edinburgh; George A. Finlayson in Glasgow; Edward B. Nelson in Dunfirmline; George Stuart and Harvey E. Coltrin in Larkhall; George R. Moses and John B. McMaster in Airdrie; Alexander M. Ledingham and Archibald R. Anderson in Aberdeen.

The Conference proved a bounteous spiritual feast and the Saints received much valuable instructions from the speakers. At 10:30 a.m., on Monday January 13, the Elders met in a priesthood meeting at which they reported their labors and listened to encouraging remarks from President Lund and the other visiting Elders.

DANIEL STEVENS, Clerk of Conference.

FACTS AND EVENTS.

Lemons are used for soap in many countries where they grow. When, for instance, the men and women of West Indies want to wash their hands, they squeeze the juice of a lemon over them briskly in the water until they are clean. In countries where oranges grow in great plenty, country gentlemen use the cheapest kind for blacking their boots. The orange is cut in two, and the juicy side of one-half is rubbed on the soot of an iron pot and then on the boot. Then the boot is rubbed with a soft brush and a bright polish at once appears.

The discovery by Professor Routger, of Wurtsberg, of a new light which penetrates wood and animal tissues without, however, penetrating bones and metals, has (says *Industries and Iron*) been corroborated by some striking experiments performed by Mr. Campbell Swinton of 66 Victoria Street, Westminster. Mr. Swinton allowed this light, which is developed in a Brooke's tube by an inductive electric current, to fall upon a photographic plate covered by wooden slides, in front of which various objects, such as keys, coins, ebonite rings, etc., had been placed. The plate after a few minutes' exposure was developed, and impressions then were found of all the objects save the ebonite rings and pieces of cardboard. It appears that the wooden case surrounding the sensitized plate is quite as translucent to the new light as the plate would be in ordinary course. One plate, on which the image of a leather purse containing some coins had been thrown, showed the coins only, the leather being translucent to the light and the coins alone visible. Another plate showed the skeleton of a hand, and on the small finger a ring appeared upon the bony part, no flesh or muscles being visible. Mr. Swinton found moreover, that aluminum, contrary to some other metals, is quite as translucent under these conditions as wood, and, indeed, made successful photographs of metallic objects taken through aluminum sheets. From experiments the same gentleman concludes that the new light contains rays which are absorbable by iodine, and that it is likely these are the ultra-violet rays, though that, of course, is only presumption at present. No definite idea has yet been formed as to the real nature of the light.

Constantine Nossiloff in his work "Le Tour du Monde," says, "During scientific researches in Nova Zembla I had the sensations and experiences of the long Arctic night. It began November 3, and ended January 20. September was pretty comfortable. Then suddenly snow covered the mountains. The Samoyedes, my only companions, put on their winter clothing, the fishing boats set sail for Archangel, the ground froze, the sun lost its warmth and heavy snows fell. Winter had come in earnest. On the day when the sun showed itself for the last time all hands went out of doors to bid it farewell. It remained in sight for half an hour only. For a few days longer there was a morning twilight. Then this faded and gave place to black night. The stars shone the whole twenty-four hours. The huts of the colony were buried under the snow, of which thick whirlwinds filled the air. The wind shook the huts to their foundations. Sometimes for days together the inmates of the different huts could held no communication with each other, though the huts were side by side. If anyone went out he was seised by the wind and had to be dragged back by means of ropes. In this darkness and desolation the aurora borealis did much to entertain and cheer them, It lasted sometimes for five days in succession, with splendors of color it seems impossible to describe. To enjoy the spectacle I used to remain for hours in a hole in the snow, sheltered from the wind. I have never seen anything more terrible than a tempest during the polar night. Man feels himself overwhelmed in immensity. When there came a lull in the storm the men ventured out, to breathe air and purge their lungs of the exhalations of the smoking lamps fed with seal oil. Twilight appeared again in the middle of January, and on the 20th the sun rose above the horizon, while the members of the little colony stood in a line facing it and fired a salute. No one had died or been seriously ill, but all had the look of corpses and were feeble as convalescents after a long sickness. Health returned with the appearance of the sun."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 23, 1896.

STATEHOOD AT LAST.

On January 4, 1896, the following press dispatch was sent out from Washington: Utah was admitted to the sisterhood of States at 10:03 o'clock this morning, when President Cleveland signed the proclamation to that effect.

There was no ceremony about the matter. Mr. Cleveland and Private Secretary Thurber were alone in the President's office at the time, and the signing was done with a steel pen-point affixed to a wooden penholder.

The pen and penholder were presented to Gov. West of Utah, who came to the White House about the time the proclamation was signed. The proclamation follows:

"By the President of the United States of America.

A PROCLAMATION.

"Whereas, the Congress of the United States passed an act, which was approved on the 16th day of July, 1894, entitled 'An Act to Enable the People of Utah to form a Constitution and State Government and to be Admitted to the Union on an Equal Footing with the Original States,' which act provided for the election of delegates to a constitutional convention, to meet at the seat of Government of the Territory of Utah on the first Monday in March, 1895, for the purpose of declaring the adoption of the constitution of the United States by the people of the proposed State and forming a constitution and State Government for such State; and,

"Whereas, Delegates were accordingly elected who met, organized and declared on behalf of the people of said proposed State their adoption of the constitution of the United States, all as provided in said act;

"Whereas, said convention, so organized, did, by ordinance irrevocable without the consent of the United States and the people of said State, as required by said act, provide that perfect toleration of religious sentiment shall be secured, and that no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship, but that polygamous or plural marriages are forever prohibited; and did also by said ordinance make the other various stipulations recited in section three of said act; and

"Whereas, said convention thereupon formed a Constitution and State government for said proposed State, which Constitution, including said ordinance, was duly submitted to the people thereof at an election held on the Tuesday next after the first Monday in November, 1895, as directed by said act; and

"Whereas, the return of said election has been made and canvassed and the result thereof certified to me, together with a statement of the votes cast and a copy of said constitution and ordinance, all as provided in said act, showing that a majority of the votes lawfully cast at such election was for the ratification and adoption of said constitution and ordinance; and

"Whereas, the Constitution and Government of said proposed State are republican in form, said Constitution is not repugnant to the Constitution of the United States and the Declaration of Independence; and all the provisions of said act have been complied with in the formation of said Constitution and Government;

"Now, therefore, I, Grover Cleveland, President of the United States of America, in accordance with the act of Congress aforesaid and by authority thereof, announce the result of said election to be as so certified, and do hereby declare and proclaim that the terms and conditions prescribed by the Congress of the United States to entitle the State of Utah to admission into the Union have been duly complied with, and that the creation of said State and its admission into the Union on an equal footing with the original States is now accomplished.

"In testimony whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 4th day of January, in the year of our Lord one thousand eight hundred and ninety-six and of the independence of the United States of America the one hundred and twentieth.

"GROVER CLEVELAND,

"By the President.

"RICHARD OLNEY,
Secretary of State."

This is the last step in the move that began over two years ago when the Enabling Act was introduced in Congress. The people of Utah can rejoice in the fact that they have finally obtained their full political rights and privileges. The readers of the STAR will be pleased to know that Utah is now a sovereign state.

Governor Wells in his inaugural address gave the following in connection with Utah, which may be interesting: "Utah has a greater population than either of the States of Delaware, Nevada, Montana, Idaho, Wyoming, or North Dakota. Its industrial wealth is greater than that of any of its surrounding commonwealths. The total export values of its mineral products in 1895 at the seaboard valuation was $14,519,000. It has been qualified for admission for forty years. Its people have been very patient; their joy is therefore the more complete.

"In the general felicitation of this day and with all proper modesty, I congratulate the Union as well as the State upon the acquisition of another Commonwealth of magnificent proportions and superb possibilities. The grand area of wealth with which nature has surronnded it, the intelligence, industry, and thrift of its people, energized by the vigor of its marvelous climate, give assurance that Utah will be a tower of strength to the national fabric, supporting with sturdy might its share of the public

burdens, and forming an element of national greatness which can but redound to the honor and glory of the Republic.

"Every youth has been taught that patriotic love for country perpetuates liberty. Our allegiance to the Government will ever remain supreme. If ever the clouds of war hang over the land Utah's sons will be found in the vanguard defending national rights and honor."

There is no doubt that some of Utah's sons will be heard from in the National Legislature during coming years. In the past the Delegates in Congress have been hampered by being without a vote, and therefore naturally have had much less influence than would have been the case had they been placed on an equal footing with the other congressmen. It is an admitted fact that when students have gone from Utah to the colleges and universities of other states they have almost invariably been in the foremost ranks of their graduating classes. This has been the case regardless of the line of study they have pursued, and there is no doubt that in statesmanship their record will be just as bright. A great demonstration was held in Salt Lake City on January 6, and other places had their own celebrations. We expect to be able to publish the particulars of these gatherings next week and this will give our readers an opportunity of seeing how much the people of Utah appreciate the new boon conferred upon them. And while they are thus rejoicing let it not be lost sight of that, whatsoever other people may say, the Latter-day Saints recognize in this, as in everything else, the hand of an over-ruling Providence, who doeth all things well for His children.

THE Saints will be pained to learn of the death of Sister Mary Loretta P. Teasdale, wife of Elder George Teasdale, which occurred at her home in Juarez, Mexico, on December 14, 1895. She had been ailing for some time but did not consider herself dangerously ill until near the end. She was only 32 years old, yet had gained the esteem and love of her acquaintances by constantly exercising those qualities which characterize God's noblewomen. She spent nearly four years of her life in the European Mission in company with her husband, and during that time was like a loving mother to the numerous elders who called at "42," she living in this office most of the time. When the new Juarez Stake was recently organized Sister Teasdale was chosen as stake president of the Primary Associations, and also as a counselor in the stake presidency of the Young Ladies' Mutual Improvement Associations. She had been a zealous worker also in the Relief Society where she lived. Elder Teasdale feels keenly the loss of his beloved helpmeet but can rejoice in the knowledge that she has earned the reward of the faithful in Christ Jesus. Only the day before her death he had been called upon to console by his remarks another elder whose wife had just died. The entire community of the Saints in Mexico feel that Sister Teasdale's death was a public loss, and we are certain that the Saints in all the world will pray God to give Brother Teasdale in his great sorrow that comfort and consolation which he can receive only from above.

WHILE we were at the Birmingham Conference on Sunday and Monday last the sad news of the death of Elder Joseph A. Ott was telegraphed from Berne by President George C. Naegle. Elder Naegle had written a day or two previously that Brother Ott was down with the diphtheria, but that he was considered so nearly out of danger that the doctor visited him only once a day. Brother Ott arrived in Liverpool on his way to Germany on November 28, 1895, and after reaching Berne was assigned to labor in Dresden, where he was when he died. He was 24 years of age, and was the son of Bishop David B. Ott of Duncan, St. George Stake, but had made his own home in Tropic, Garfield County, Utah. He had been married only one week when he left for his mission. President Naegle writes that the funeral would take place on January 22, and that Elder Ott would be buried in a suit of Temple clothing made by the hands of Sister Naegle. Our sympathy is drawn out towards the bereaved parents, wife, and family of Brother Ott. We know that he died in the line of his duty, and have no doubt of the great reward that will be his in the resurrection. Then will be removed the vail that now hides from our eyes the mysterious providence of God, and we shall see clearly the reasons for our passing through so many tribulations in this "valley of the shadow of death."

RELEASES AND APPOINTMENT.—The following named brethren have been honorably released to return home January 31, 1896:

Ira Bennion, Traveling Elder in the Liverpool Conference;

Nathan Reeves, Traveling Elder in the Nottingham Conference;

George F. Wright and George B. Houtz, Traveling Elders in the Leeds Conference;

A. P. Kesler and James C. Woods, Traveling Elders in the London Conference;

Edgar M. Lindsay, Traveling Elder in the Irish Conference;

John W. MacDuff, Traveling Elder in the Manchester Conference;

Jos. S. Mousley, Traveling Elder in the Birmingham Conference; and

John W. Ord from presiding over the Nottingham Conference.

Elder H. A. Tuckett has been released from laboring as Traveling Elder in the London Conference, and has been appointed to preside over the Nottingham Conference.

FROM DARKNESS INTO LIGHT.

FEELING somewhat inclined by the Spirit of truth which I have received, I desire to write a letter for publication that the world may know, and more especially the Elders who may read it, that the good seed is being sown, and that some at least has fallen in good ground and is bringing forth fruit unto righteousness. And now the main topic which I will write about is "from darkness into light," or my experience from or out of Sectarianism into the glorious light of the true Gospel of Jesus Christ, as taught anciently.

I have from my youth been religiously inclined, and have for a number

of years stood identified with the Christian church, commonly called the Campbellite church, and I fully believed them to be right. I believed them to be apostolic in origin, in teaching, and in practice; and how I lived so long in that church and did not discover my mistake I know not unless it was that no one had been sent with a message of divine truth to me, I was perfectly contented and happy, although I felt that there was yet something lacking; but I could compare our doctrine with the Bible and there find that we taught faith, repentance, and baptism by immersion, just like the Apostles did, and that was as far as we went. But I thank my Heavenly Father that the glorious Gospel light has shone into my heart, and I thank Him for and praise the day I saw a Mormon elder.

I had heard of the the Mormons nearly all my life; had heard of them being killed, and of their being tarred and feathered, and driven about, and I thought that was all right. But I am now ready to admit that they were the real messengers of truth.

In 1893 two Mormon elders came to our county, and they stayed all night with one of my neighbors. The next morning my neighbor came over and stated that there was a couple of preachers at his house and that they wanted to preach in our church house. I asked what kind of preachers. Said he, "Mormons." I objected at first, but afterwards consented; so that night they preached, and right then and there I received a mere spark of light that showed me just where I stood. I afterward invited them to my home. They gave me some tracts to read, after which I read the Voice of Warning, then Orson Pratt's works, which fully convinced me that they were indeed and in truth men of God with a message of life and salvation.

On the 2nd day of June, 1895, myself and wife, with three others, went down into the water and were baptized by one having authority, and to-day I feel happy. The mere spark of light which first dawned upon my vision has grown brighter and brighter, and my knowledge of divine truth grows stronger and stronger, and I trust will continue to grow more bright until the perfect day. Before I became a Latter-day Saint, I investigated the doctrine taught by them and compared it with the Bible, and I found everything in complete harmony with the Bible; and I say boldly now that there is not a man in this wide world that can attack Mormonism (so-called) and come out successfully. When they over-throw the teachings of the Latter-day Saints, they will have to do it with some other book besides the Bible; for when Jesus Christ said these signs should follow them that believe, He did not place any limit whatever upon this promise. Sectarianism says these signs shall only follow them that believed under those ancient Apostles. And when Paul says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then the gifts of healings, helps, governments, diversities of tongues;" and again, Ephesians iv: 11, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers;" and then tells us plainly for what purpose they were placed there, and how long they should last—man tells us these things are all done away, that there is no further need of them; and when an humble

elder comes along and teaches the Gospel as taught anciently, they cry out "false teachers, delusion." But I thank God that some of the people are beginning to see the beauties of the true Gospel, and ere long will obey it.

I believe the Gospel of Jesus Christ will accomplish that for which it was sent, and none can prevent it. I get plenty of persecutions, friends forsaking me, but all this only strengthens my faith, and I feel that the more I am persecuted, the stronger I grow, and I feel to sympathize with those who speak against us for I know they are fighting against God. May God's blessings attend all the honest in heart is my prayer.—W. J. Rogers, *in Deseret News.*

DISCOVERIES IN POMPEII.

The excavations at Pompeii are a continual source of interest. The new system of conservation inaugurated this year makes them doubly important. The last mansion unearthed in the buried city, whose history everyone now knows so well (or ought to know), has been made the test of these improved methods instituted by the able and excellent directors. Instead of hiding away the statues, pictures, and other movable objects in the Naples Museum, as has previously been the custom, everything has been left *in situ*, and many objects sufficiently restored to give an idea of their original appearance. The excavation may be said to have begun in August of 1894; but the weather and lack of funds retarded the work. In November the *atrium* was reached; but during the winter the work progressed slowly, and the last rooms were not unearthed till June 1895, the labors of restoration, cleansing, and preservation not being completed till August, exactly a year from the date when the first layer of earth was removed. The main entrance of the house leads into a street still blocked up with *rapilli*; it consists of an *ostium*, or passage, on one side of which sat the janitor, his little division being separated by a partition of wood that has disappeared. Facing his seat is a semi-"religious" picture, only suitable to that barbarous period of Europe's history, and which has now very properly been covered over. There were two great doors in this passage. On the outer wall of the house can be seen the remains of the iron hinge and staple that held the bar across the outer door when the house was locked up and the family had deserted it.

The room on the left of the *ostium* contains two small and ordinary pictures of the stereotyped kind: one represents Leander swimming across the Hellespont to Hero; the other Perseus in his ship deserting Ariadne. * * * On the opposite wall is a picture of Cephalus and his devoted wife Procris, in the form of a wounded deer, the latter being probably also represented by the woman high in the left of the same painting gazing earnestly at her husband. These pictures are let into the wall, and the prepared stucco on which they were painted was probably first laid on a board, to afford greater facility to the artist, and then, when it had dried, was inserted in the space prepared for it in the stucco on the wall's surface; the brown, yellow, or sometimes black band of paint that usually

borders them hides the joining line. In the frieze is seen Leda and the swan, a bacchant with a *thyrsus*, and a bacchante with a tamboureen, while two centaurs appear on the tops of this delicate painting. The garlands painted on the white wall, the architectural studies capped with winged sphinxes, and the cornices of red, white, and blue mouldings above and below the frieze, and separating it from the curve of the arched ceiling, add immensely to the appearance of the colors; and this elaborately painted apartment is the more attractive by the amount of brilliant red cinnabar that has been used in its decoration, and that adds considerably to the splendor of the effect.

Beyond this room, at the side of the *atrium*, is a side passage leading through the kitchen into the little street named by Fiorelli the *Vicolo di Mercurio*; in it is a staircase. Near its entrance in the *atrium* are the remnants of a safe, once built and riveted on a foundation of heavy stones. The iron parts are original, but the case of wood on which they are fastened is modern. Near this safe were found a bronze ring and two seals, both of iron, which are preserved in the house of the Administration of Pompeii preparatory to going to the Naples or the local museum. On one of the latter is "A. VETTI. RES. V.," and from this the house is to be called the "*Casa di Vetti.*" On the opposite side of the *atrium* is another and larger safe, likewise restored. Both safes bear evidence of having been broken to pieces either by those who had dug their way down into the house, or perhaps by thieves under cover of darkness on the very night itself of the destruction of the city, when the mountain's awakened "voice at intervals" was heard roaring "through those roofless halls," and—

> Temple and tower went down and left a site
> Chaos of ruins!

A delicate little gold chain, with pearls and a few coins, besides a bronze seal with the name "P. CRVSTI. FAVSTI," were found in the highest level of earth over the rooms on the right of the *atrium*; but these objects may have belonged to the owner of another house, and not to the proprietor of the safes. Close to the larger of these latter is the entrance to an irregular-shaped room, that contains a *lararium*, or altar. It stands out from the wall about eight inches, and on its sides rise two columns; between them, painted on the back of the niche sunk in the wall, is the usual picture of the two Penates or genii, and a female between them who represents either the Lar or, as some suppose, Vesta; at their feet is the tutelary genius in the form of a serpent, which is the symbol of regeneration, or of new life, accepting the offering of fruit placed before him on a small altar. The colors are wonderfully fresh, the tints are principally red, brown, and yellow.

When the garden in the marble-decked *peristylium* is again green with shrubs, and its beds continually stocked with gay and sweet-scented flowers, the mansion will assume (except in its protecting roofs) an aspect as if the inhabitants had only just deserted it, and the earthquake had only lately taken place. But too much stress cannot be laid on the fact that the Italian Government allows only the miserable sum of 8,000 Italian francs a year (about £304) for the continuation of the excav-

ations; the receipts at the gate of Pompeii do not go to the place itself, but to the central administration at Rome, who distributes it to different centres throughout the kingdom, where other excavations are carried on. This arrangement is very unfair towards Pompeii and its directors. Yet with this wretched pittance Professor Sogliano and the assistant directors of Pompeii are doing good work, and, instead of idle criticism from casual tourists scribbling in our English reviews, need every encouragement and sincere praise in the difficulties that they incur.—H. P. FITZGERALD MARRIOTT, *in the English Illustrated Magazine.*

UTAH NEWS.

(Summarized from State papers.)

The sugar company paid out on the 10th and 15th of December $50,000; $10,000 for wages and $40,000 for beets. The company has a large number of teams hauling gravel from the bench above town to the factory to put in the cattle corrals and it has quite a number of teams working on the reservoir.

Mr. Nephi Packard, of Springville, has been granted a patent, on a new and improved churn. The object of the invention is the production of a rotary churn adapted by reason of its novel construction to expedite the operation of churning and to facilitate the removal of the product. The churn is in the shape of a barrel, hung from the axis of its greatest diameter on trunnions, and with a rigid frame-work, or double-dasher, inside. The dasher may be readily removed when the churn is opened. The churn is given an "end-over-end" motion by means of a crank attached to one of the trunnions.

A San Francisco paper has the following concerning the intended trip of the Tabernacle choir to the California metropolis: The members of the Tabernacle chorus at Salt Lake City are preparing for a visit to California. It is expected that from 200 to 300 of their number will come if satisfactory rates can be obtained from the railroad. In order to pay their expenses, concerts will be given at Sacramento and San Francisco, and possibly in Oakland or San Jose. The Tabernacle chorus numbers 500 voices, and, in addition to being the largest, is the best trained chorus in the United States. Its forte is in oratorio, but it also possesses a large number of soloists and instrumentalists. These choruses are accompanied at Salt Lake by the great organ of the Tabernacle and by orchestra, and its rendition of sacred music on Sunday afternoons is one of the great pleasures of a visit to the Mormon capital. H. G. Whitney, business manager of the Tabernacle choir, and Evan Stephens, leader of that famous musical organization, are in the city arranging for a series of six concerts to be given in this city by the choir during April next. Since their success at the World's Fair, where they won a $1,000 prize in competition, the members of the choir have been desirous of visiting San Francisco, and their wish is about to be realized. It would be too great an undertaking to bring the whole choir here, for it numbers 500 persons, but the excursion party will include 200 picked singers. The choir was organized by Brigham Young soon after the Mormons settled in Utah, and has been in existence thirty-five years. During that time, under the best leaders obtainable, it has gradually increased in size and has been kept fresh by constant accessions from the best musical talent of Salt Lake City. The great Mormon Tabernacle is its home. Except for the trip to Chicago, which cost $25,000, the choir has never been heard outside of the Tabernacle. It has not a professional singer in its make-up, all are young men and women of Mormon birth, who are members of the choir because they love music. Among the members are a number of children and grandchildren of Brigham Young. Evan Stephens, the leader, is a graduate of the Boston Conservatory, and Organist Daynes is a pupil of Dudley Buck.